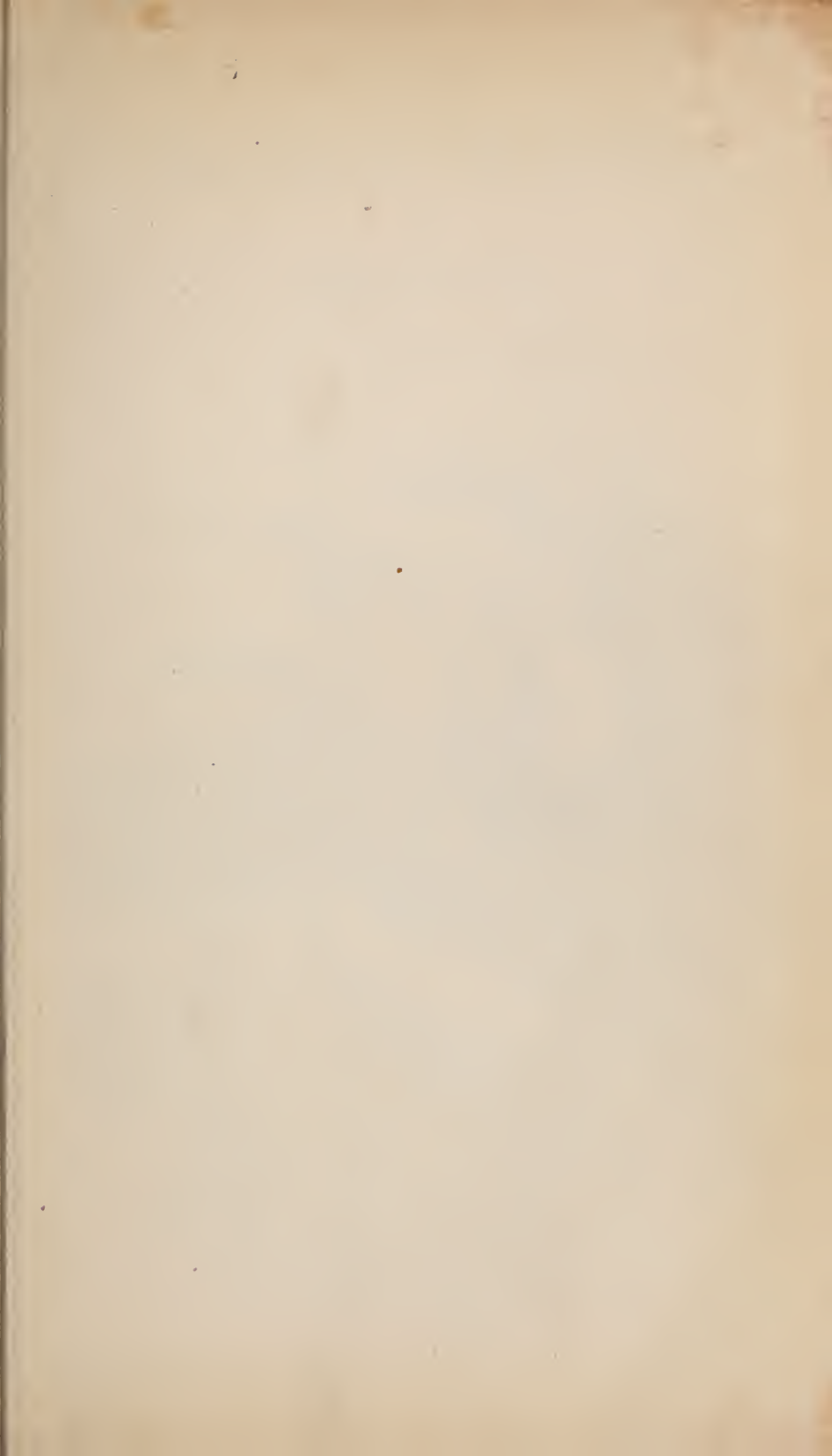


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THE
Missionary Magazine
AND
CHRONICLE.



MR. MOFFAT EXHORTING THE CHILDREN OF THE CHIEF SECHELE. (SEE PAGE 261.)

SOUTH AFRICA.

VISIT OF THE REV. R. MOFFAT TO SECHELE, CHIEF OF THE BAKUENAS.

ANXIOUS for the safety of his son-in-law, Dr. Livingston*, who, in the further prosecution of his researches in the interior of the country, had been long absent, Mr. Moffat left the Kuruman Station on the 23rd May, ult., to proceed northwards, in the hope of learning some tidings of him. The varied incidents of his journey are communicated by Mr. Moffat, in a long and interesting letter addressed to Mrs. Moffat, then staying at Colesberg, and from which letter the subjoined extracts are taken.

It will be in the recollection of many of our readers that, in 1852, the Chief Sechele and his people, while dwelling in peace on the Kolobeng, were savagely attacked by the emigrant Boers, their town destroyed, and themselves compelled to seek another asylum.

Previously to this event the chief's elder children had been sent to the Kuruman for education, and, at a later period, the younger children were also committed to the charge of Mr. and Mrs. Moffat, which will serve to explain some of the allusions in Mr. M.'s letter.

RECEPTION BY THE CHIEF AND HIS FAMILY.

"June 7, 1854.—This morning inyoked and starting early, reached this place, *Letu-baruba*, Sechele's abode. He and a company came out a little way to meet us; he appeared cheerful and glad to see us. When we halted his wife and children came to greet us, all pretty well dressed. Each has a very neat tiger-skin kaross on above the other clothing; they look much the same as when they left us, Sebele and Bantsang much grown. After a palaver and mutual inquiries, we went over to Sechele's village, which lies on the other side of a gully, and close under a bold precipitous hill; the town is properly on the top of the hill, which I hope to visit to-morrow. We entered Sechele's large loloapa (or outward court or inclosure), and sat down in a booth very neatly made, with a hard clean floor occupying one end of the inclosure. Ma Sebele (Sechele's wife) sat in what we call the verandah, and the daughters sat on a carpet of skin, and were sewing something like calico. Maids were attending to large pots on the fire. The courts, back yards, &c., through which we passed, were all well stocked with corn, pumpkins, and dried

water-melons. Everything seemed to denote plenty. By and by the contents of one of the pots were emptied into clean-scoured bowls. One with an ample cavity was placed between my companions and myself, with each a clean spoon; and the bottom of the dish soon testified that we did justice to the porridge. They must have concluded that we came fasting. Other individuals, including Jan Khatlane, drew near to where we, Sechele, Khosilintsi, and Basiamé, his brothers, and a couple more, were sitting. Sechele told the intruders they could take a walk somewhere, from which I gathered that he did not wish them to partake of the conversation.

A PALAVER.

"Sechele first put on rather a long face, and described his poverty-stricken condition, with regard to ammunition. This point, however, was soon settled, not much to his satisfaction. He next inquired whether I would solicit Moselekatse to allow Macheng, the paramount chief of the Baman-guato, to return to the Bakuénas, whence he was taken prisoner when a youth. He said he believed I was the only person who could obtain his manumission. In reply I stated the extreme difficulty there was in a mis-

* Intelligence of the safe arrival of Dr. Livingston at St. Paul de Loanda, on the West Coast, on the 31st May, has since been received in this country.—*Ed. Missionary Chronicle.*

sionary interfering with the chieftainship of any tribe. I was aware that the captive was the lawful and proper chief of the Baman-guato, and that that people still loved him, and hoped that he would one day be delivered, and reign over them; and I should feel happy in being able to obtain the freedom of such a one; but what would Sekhomi* say? was a question no one could answer, and the affair was, I feared, altogether too delicate for a missionary to touch. I added there was one way in which it might be attempted, and I might escape a large share of the blame. As he was under the charge of Sechele when taken by the Natabele, he might send a message, or rather an humble petition, to Moselekatshe, that Macheng be permitted to return to his friends, and should Moselekatshe ask my opinion on the subject, I might express myself in a way which might aid in getting the captive freed; but for the present I would make no promise, it being an affair requiring wisdom, caution, and Divine direction, which I should not fail to seek.

A SUMMONS TO SCHOOL.

"By this time the sun was nearly down, Matineng took the bell (the one you gave to Sechele) and rang away, passing up a narrow defile to warn those in the upper story, but he might have spared himself the trouble, as no one came. It was the call to school. I went thither to a tolerably well-formed house of wattle and dab, close under an overhanging precipice. It looked well so far as shape is concerned, but the floor was two or three inches thick of dust. Jan Khatlane† was there, Sechele's children, Ma Sebele, and three or four more. All had their books, and Jan read with tolerable clearness and modesty the last chapter of James (after singing a hymn), and then another hymn, after which reading commenced. I had asked the young people before how many they had taught to read. There was but one answer from every one of them; the people will not let their children be taught, nor be taught themselves. For me

to talk to the people would be like talking to the echoing rocks around. But I lectured Sechele. I told him that although he had no right to compel his people to believe, or even to attend Divine service, he had a perfect right to insist on their learning to read, it was a thing against which they had no law; and if he had the means he ought to enforce the duty of their learning to make and mend wagons, guns, and tools, which might increase their comforts as well as their riches. 'If I were like the Matabele chiefs I could do so; but, as I am, no one will listen to me,' was his reply.

A DOMESTIC SCENE.

"June 8th.—This morning, after breakfast, I went over to Sechele, and found Madame S. (his wife) sitting on a skin in the loloapo mending her lord's braces. Sechele soon made his appearance, and I commenced praising her for her industry; for she had other articles of dress which she was putting to rights. 'Yes,' said Sechele; 'she has been well taught at the Kuruman. How should I get on without her?' This was so far good. A number of persons being now present, I enlarged on the blessings of civilisation, and pointing to the numerous bracelets of beads on their legs, asked what were these things for, but to hinder them from running away from the Boers, or any one else who wished to catch them. Some laughed, while the dames pitied me for my want of taste. Ma Sabele keeps herself tidy and clean, the girls too, and have always their little tyger karosses on, which are made with great neatness and taste. His little boys as well as Sebele (the eldest son), are well trousered. His little children seem to think they have a perfect good right to play about my knees, and are highly amused to see some of their playmates scamper off with fear, as if I were going to eat them. Sechele gave me a hint, and we retired into the house which is large and comfortable, with a fire in the centre of the one half, the other being partitioned for a bed-room. Two or three tolerably good chairs and a very respectable table, with a gun or two, bullet pouches and powder horns suspended on the walls. A bowl of porridge was placed before me. I had breakfasted, but just tasted; then came a dish full of boiled corn and some other

* Sekhomi is the present chief of the Baman-guato.

† Jan Khatlane is a Mosuto of the Griqua Town congregation, whom Sechele invited to reside there awhile to assist in the work of instruction, and is now returning home.

things. Here we sat together in conversation for five hours; he wanted to have his talk and then to hear mine. We were alone, and only now and then interrupted by an inquirer about some domestic arrangements, as to the division of the flesh of an ox which had been slaughtered, &c., &c. Notwithstanding these little jolts we continued our palaver.

THE GOSPEL NEGLECTED.

"It was on very serious subjects, and Sechele can appear grave whether he feels so or not. The first subject was the utter impotence of the Bakuenas, his endeavours to show them a better way, and how he had laboured to convince them of the foolishness of sending their children to Boguera and Bogale,—but none,—no, not one, would listen; adding that he and other chiefs had not sufficient power over the people, who might kill him as they had done his father Nochoasele, if he opposed them. I replied that I was grieved indeed to see the hardness of their hearts. He remarked that Livingston, whom he styled Moruti or bonatla*, saw this, and was grieved, and had warned them again and again that their obstinate refusal to be instructed or allow their children to be taught would compel him to seek another people. He then pointed to the Bakhatla and the Baharutse, who had also had English teachers, who were as hard as his people. I, of course, commented on these things, which I need not here repeat; adding that if the Bakuenas continued in that state, God would certainly visit them with a heavy rod, when they would be made to feel that their sufferings at Semane were only a warning to them to humble themselves.

PROTEST AGAINST HEATHEN CUSTOMS.

"I next introduced the subject of his children and the Boyale; for I was informed that he had called them, and asked them what they thought of the ceremony; when they would give no answer, though doubtless their hearts longed to be in it. I entered fully into the case, and, taking the New Testament, pointed out his duty to his children, and referred to Joshua's decision, also to Sephui and Jantye, where these immoral customs had ceased, and asked if the Bakuenas were better or more noble than

they? I remarked, also, that if his children were in a state of society such as that of our country, where each earned a livelihood by some calling, it would be wrong in him positively to hinder one from seeking to live by trading like Samuel (Mr. Edwards's son) or to sketch and measure hills and dales like Robert (the son of the writer), or to work in wood or iron. All these were essential to the order and well being of society; but Boguene and Boyale were immoral customs, and imparted nothing to the individuals but pride and impudence. I had been an observer of the working of these beloved customs for more than thirty years, and had been in a lolapo among a set of Boyale girls (some of them old enough to be married) all in a state of nudity; and would he allow his children, who could read the Word of God and sing his praises in their own language, who had been nurtured in the knowledge of Divine things at the Kuruman, to wallow in such obscenity? This was a poser. He said Kerébolecoe* was very heathenish, having lived so long away from him before he sent her to us. At this moment Bantsang† entered, with her fine mild intelligent countenance. We paused, and, as she left the threshold, I reminded him of our wish that she and Sebele should be allowed to remain one, two, or even three years under our care. Had he done so, *they* would have been so completely weaned from heathenish habits that, on their return, they would have looked on them with disgust. But, no! He would take all, and employ them in different parts of his town, to teach his people. And where, *I asked*, is the individual they have taught, and where is the spot to which any of them has gone to invite the children to a lesson? He replied with an interjection, Aitsé, *know you* the Bakuenas will not; the mothers prevent the children; all are opposed; they will not hear of the God of the whites (Makhwa), who, if they were to be judged of by their deeds, were conspiring together for the annihilation of the native tribes. The interdict on ammu-

* His eldest daughter, born before the one of the chief wife. She had continued with her mother till a short time before they came to the Kuruman, and always evinced attachment to old customs.

† Bantsang, the youngest of those we had in our house.

* Excellent teacher.

nition was urged as a reason for this disgust with the manners of the *Makhoa*. I admitted that appearances were such as to give them abundant reason to think so; but that it was not the case, as the English really wished the native tribes to unite in self defence. He then took up the New Testament, and wished me to explain some passages on the nature of the resurrection body. 15 Cor. i. He next turned to the case, in the same epistle, of a man having his father's wife, and the point he wished particularly to have explained was his being delivered over to Satan, which his own circumstances made him view as a serious matter. This I made him perfectly understand; but what he aimed at was, why he could not be again received or re-instated as a believer. This of itself led very naturally to the subject on which I intended to deal with him in all faithfulness. I told him plainly what was his reputed character, and that his present circumstances rendered it impossible for him to be received into Church fellowship. After much was said on the subject, it being late, our conversation dropped, and we separated.

QUESTION RESPECTING MISSIONARIES AND TRADERS.

"9th June, Friday.—I went to Sechele's. It being cold, he and his wife were sitting each in a chair by the fire. My fellow travellers were also there, and the two brothers of Sechele. After all, the family is wonderfully advanced in civilization. Sechele gave a long detail of the hardships of the tribe, and often repeated what he considered none of the least, the prohibition of ammunition, &c. He is not willing to acknowledge that he wrote to Mahura to prevent hunters and travellers coming into the interior, though he cannot deny that Mahura sent such a message to him. He enlarged on my going, and of Missionaries generally, and said these could not be hindered—they were sent by God—they were neither hunters nor traders, and brought nothing but supplies for travelling, or Karosses to give to friends as well as other curiosities; and that no man of understanding would prevent such men. But if the prohibition on powder continues, he thought permission to hunt would not extend beyond two years. After holding

forth for three-quarters of an hour Khosintsi followed with another long yarn.

POLITICAL DIFFICULTIES.

"He made a statement of facts about the native tribes, the Boers and the English, and deduced from these most logically that the Boers and the English were united on one side, and the natives on the other; and asked most emphatically to whom they were to look, the power and means of defence being only with the whites. It was true what Moffat had said, that by allowing travellers and traders to pass, the Bakuenas stood a chance of getting some powder; but if such were hindered they would get none at all. He then gave some account of his visit to the Bamanguato, where at a public meeting the subject of their political relations with Sechele was discussed. 'We dissolved connections with him,' said Sekhomi. 'He interfered with us about the Bakaas,* and took them from us, and so with another tribe. He opened the road to the Lake for the white people, and therefore he had ceased to feel connected with Sechele. And now Moffat was coming to penetrate the road to Moselekatse. Why was Moselekatse so anxious to see him sending anon for him to go? Was it not to open up the road thither, that travellers may go to him as they do to the Lake?

"The time required for such a journey was then introduced by Sechele. 'You will return here,' said he, 'in the seventh month.' I stared at him, but he continued, 'You will reach Sekhome's easily with this moon (about ten days), and with next moon you will reach Moselekatse; and if he loves you as he always did he will keep you two months; and if you go as you intend, to seek Livingston, it will be nearly two months more, and then you will be only at the end of the journey.' I said I should make my stay as short as I could, returning from the Makololo country to Moselekatse, and from thence a more direct road hither if practicable.

DISCUSSION ON PROPHECY.

"The party was now supplied with food, and Messrs. Chapman and Edwards, after eating, withdrew, when Sechele introduced a new topic, the one which I had partially

* A tribe once tributary to Sekhome, and took refuge with Sechele.

explained the preceding day. It was on prophecy, and the question was if prophets still existed. His mind had been particularly drawn to the subject from reading the Old Testament, the feats of the prophets of Israel and Judah. I told him the age when Old Testament prophets and prophecy ceased never to be revived, and that those in the New Testament were the sole revelation of God, and what he would do till the last trumpet should call the dead from their graves. That from henceforth no human being could fortel an event, the spirit of prophecy had ceased to be imparted, that God's whole counsel was now written, and it was that, and that only, that we were to believe. We could only reason and deduce from circumstances and appearances, as the Saviour remarked about rain and fair weather. That preaching was called prophesying; for instance, I tell the Bakuenas who hear me, that if they will not listen to instruction, and learn to read God's word, that they will remain ignorant, die in ignorance of the Saviour, die miserably and go to perdition. To tell of events apart from revelation which will happen to individuals or nations was beyond the power of man. Pointing to a man who had the bole* suspended at his neck, I said that poor dark benighted mortal persuades himself that he can fortel with those playthings whether he will kill game; or, if going to a town, if he will get his stomach filled there. What a treat it is here among these thousands of Heathens to talk with a man who knows the scriptures. Once he gazed at me like one lost in thought, and said, 'Moffat just hear me, I cannot cease to wonder at the things written in the Old Testament—strange things; I sometimes stop short and startle at what I read, and ask, Is this the word of God? I go back, and read again and again. Yes, there it is, clearer than ever. Who could have prophesied that I should ever read such things in the Sechuana language; things of wonder, things of terror, things good, things bad, every thing to teach, every thing to warn. Verily, how few good kings there were in those days.' 'Are there more now?' I enquired. 'Truly,' said he, 'you must know. There are none

here; but the kings who have the Old Testament ought to be good, for they can read what became of all bad ones, and how good God was to the good ones; and Paul says these things are written for our instruction.'

DESCRIPTIVE NOTICES OF THE COUNTRY AND PEOPLE.

"After some more conversation on the lives and deaths of the saints, I started in company with Khoslintse to take a survey of the different villages in the hills, which are as rugged as you can possibly conceive of, affording shelter for thousands. A great variety of evergreens cover the hills, though there appears to be very little soil. The hills are composed of coarse hard sandstone, with many rounded pebbles, and some agates embedded—stones of all shapes and sizes, some piled one above another in single blocks to a great height. Many of their conical huts are perched on the highest points, but mostly in the hollows where two hills join; but still, among the stones, scarcely a bit of path straight. On two sides of the hills, which may be considered approachable, are large walls of loose stones, piled up about five feet high, behind which marksmen are intended to entrench themselves should an attack be made. On level spots, at the bottom of the hills, there are considerable villages of the tribes which have escaped from the yoke of the Boers, and now feel happy in their freedom from an apprehension compared to which the rule of Moselekatse was light. We proceeded round the hills to two very large villages on the small plain at the foot of a precipitous part of the hills, and which must contain about three thousand inhabitants. These are of the Bakone tribes. After a review of the population, who are verily in gross darkness, without an inquiry about anything but how they may obtain powder and guns to defend themselves, I was, when winding my way through these villages, amidst bold and rocky hills, forcibly reminded of the passage, 'And the inhabitants of the rock shall sing,' my imagination picturing these thousands rejoicing in God's salvation, and making the high praises of Jehovah to echo from rock to rock. Could this be realized how willingly would one depart, like Simeon of old. How easy to die if one thought

* Prognosticating dice.

that what has been done would result in the conversion of these people. They have now plenty of food, and the dance and the song goes on. I turned towards the wagons with a melancholy heart, and while walking tried to inform the mind of my guide, who is of an affable and kind disposition. He seems to feel that civility is a cheap and useful commodity for this life, but to him the life to come is a phantom.

INTERVIEW WITH THE CHIEF'S CHILDREN.

"10th June, Saturday.—Since I came here my time has been entirely taken up (except when writing by candle-light) attending to the best interests of the people. I cannot do all I wish to do, nor hear all I could like to hear. As Sechele wished me to talk with his children, I went thither yesterday afternoon, and stopped three hours. We went to the Loabo, and Ope, Kirebolecoe, Kuanting, Bantsang and Sebele,* were called. The young people all looked very grave, except Kirebolecoe, who put on a smile, or perhaps a grin, of indifference. I commenced by telling them that both you and I felt the deepest interest in their welfare, that their own father had done for them what no other chief in the country had done for his children, that they had possessed advantages which no others in this part of the country had done, that great pains had been taken to make them wise and good, that they could not only read God's word but understand much of it, that I was now surprised and grieved to hear that after all this they wished to enter the *Boyale*. I depicted the *Batlape Boyale*, and said that I supposed that of the *Bakenas* was the same, and asked them what that would do for them. I referred them to the women of the *Kuruman* and other Christianized towns, and to my daughters Mary and Ann, and asked them if the *Boyale* would make them better wives and mothers than these were? I described a Christian damsel, and one just out of the *Boyale*; and, that of the latter so truly ludicrous, they could not refrain from laughing. After a solemn talking to them about death and eternity, I concluded by stating how sorry I was, and how grieved you would be, to hear that they were opposing the

wishes of their father who was determinately against their conforming to that heathen custom. [See Engraving.] Sechele then opened the Old Testament, and turning to the 17th Chapter of Genesis, handed the book to me, and requested of me to read and explain it to them. I did so, and showed its uses, and how it was abrogated under the New Dispensation. This done, I closed the book, when Sechele took up the subject, and certainly if ever father talked faithfully to his children Sechele did. After a pause he asked them what they wished to do, and what they would do if left to their own judgment. I repeated and re-repeated the question. They were obstinately silent, the younger waiting for the elder to speak first. At last Ope opened her mouth, and said 'My father oppresses me.' I startled, and asked, 'Because he objects to your going to the *Boyale*?' 'Yes,' she replied. 'Then,' said I, 'you are a very wicked girl. Are you wiser than your father? or that book?' pointing to the New Testament, 'which says Children, obey your Parents?' The ice was now broken. Kirebolecoe then said that if Ope went she would go too. Kuanting said the same. Sebele, sitting at my right hand, came bolt out, saying, 'I do not want to go to the circumcision. I will not. 'No,' said, I, 'because you will be a man like your father.' 'Nor do I wish to go,' said Bantsang, and was commended. Sechele then resumed, and addressed the three eldest with great earnestness. He reasoned well, and his threatenings were just and proper. 'You eat my food, you wear my clothes, you are under my care and protection, you are mine. I AM YOUR FATHER.' This he said with great emphasis. 'Dare to run away to grieve me, and put me to shame before those who have taught me and taught you better things!' The meeting was then broken up.

A SABBATH WITH THE CHIEF, HIS FAMILY, AND PEOPLE.

"11th June, Sabbath.—This morning prayer-meeting was held after sun-rise. I did not go. I have to ask Sechele, why *he* only prayed and that twice, when three of my men were believers. Afterward the bell rang for school, which I attended. The readers were those you know, with two or three more who had learnt at Kolobeng—

* Sebele the eldest son.

some others stammering at it. Ma Sebele who attends school constantly, much improved. On the outside there were three boards of spelling hanging up, and a crowd of youngsters and some adults grouped around, bawling out at the top of their voices at the dictation of a monitor who had learnt at the Kuruman. It appeared to me not likely to benefit them, even if they went on that way till their heads were grey. There being a number of readers in our company there was some appearance of life; but this is only a day in a hundred as to numbers. It is however pleasing to see some movement. School over—the bell rang again, when about 400 adults congregated; the house did not hold the half, but the others sat close round the walls outside, and as those are very pervious to the voice they heard about as well as those within; the mass, including the children outside, were perfectly silent. I read the 19th Matt. with a word of explanation here and there, and then expounded from verse 24 to 27 of the 16th Chap. Matthew. The chief men were there from nearly all the different villages, and listened with marked attention, which I solicited on account of their not being accustomed to the tones of my voice, nor the subject on which I was going to speak. I was glad to find afterwards that I was well understood, or at least much better than I anticipated. After an interval, the bell rang again; but oh! what a falling off! Besides our company there were only Sechele and his wife and children, and a few domestics. Afterservice commenced, about a couple of dozen more came. I read the 17th chap. of 2nd Kings, and commented chiefly on the 13th, 14th, and 18th, 19th, and 20th verses. Ma Sebele appears really a good, sensible, and humble woman. She may soon give birth to another heir to royalty. I saw Kari, the brother of Bantsang, who was a captive and redeemed by Vilyven; he is a fine little fellow, as sprightly and active as Sebele, and well clothed. Sebele behaves well. Kerebalechoe is *as she was*—less interesting than the rest, though growing like her father; but clings to old habits. He prayed for his children this morning, that God might pity them, and open their understandings to see the foolishness and wicked-

ness of the Boyale. He said the other day, when talking to them, that whoever decoyed any one of them away to the Boyale, he would account that person his enemy; and would, as chief, act with her accordingly. 'Let no one interfere with my family, to teach them to do evil; I am responsible for them as long as they are under my roof,' he said with great earnestness. I assure you he makes his brothers and people look solemn as the grave when he speaks about these things. Between the services on the Sabbath, I am told he generally walks across the valley to the rocky brow of the opposite hill, with his book to read and meditate alone. These are all facts I write, and I am confident they will do your heart good, and encourage you in prayer for him and his family. After a short interval candles were lighted. I accompanied Sechele and family, his domestics, my travelling companions,* our people, and a few other, to the place where the shock of an earthquake would bring us beneath enormous masses of overhanging rock. On the way thither I asked him if he had any particular passage which he wished to have explained. He said, 'Yes,' and on entering the house took a Testament; 'the 17th and 18th verses of the 16th Chapter of Luke.' I was rather taken by surprise, and cannot guess why he selected such an extraordinary subject; as perhaps, with the exception of a domestic or two, he was the only man who had his wife there, and she sitting at his right hand. Perhaps the worthies of the Old Testament, which he has read with avidity, had perplexed him. The tune to which the hymn was being sung was rather long winded, and it gave me time to arrange my thoughts, and look to heaven for help. When I read the verses which Ma Sebele saw had been pointed out to me by her husband, she looked at me and then at him with rather a kindly smile. After a kind of exordium on the stability and eternity of the Divine word, from the 17th verse, I entered fully into the subject of the 18th, and said more than I thought I could say. I, of course, referred to the first institution of marriage, enlarged on by our Saviour; referred to the disorder in families of different mothers; Solomon's harem, and what

* Messrs. Chapman and Edwards.

it did for him. Wherein a divorce was lawful on the part of either party, and the consequences of unlawful divorce. Paul's language to the Corinthians on adultery. If I had not a large congregation I had a most attentive one; it being a subject not often taken for a text, though often referred to. After service I went with Sechele and his wife to their house, got a bason of milk, conversed awhile and left them, giving them some general directions how to conduct religious matters. Knowing that I was writing, they requested to be most affectionately remembered to you. Ma Sebele did this with much feeling, both testifying how deeply grateful they felt for the five days I

had spent with them. I can only pray for them till my return, when I hope to be able to give them a second benefit. We hope to start to-morrow morning, to reach the Banguato some time next week. I shall endeavour, so far as in me lies, to serve the cause wherever I am; and I trust God in his mercy will accept and own my imperfect service in the kingdom of his Son. I would have liked well to have written to one or two individuals, but this was impossible without curtailing more important duties. I am thankful to my heavenly Father that I feel so well. Though occasionally exposed, I catch no cold."

POLYNESIA.

VOYAGE OF THE "JOHN WILLIAMS" TO NEW HEBRIDES AND NEW CALEDONIA.

*Journal of the Revs. A. W. MURRAY and J. P. SUNDERLAND, concluded
from page 240.*

"Leaving Fate on Tuesday evening (2nd November, 1853), with a fair wind, on the following Thursday morning we made the

LOYALTY GROUP.

"The first place at which we called in this group was the small island of

TOKA.

"The Samoan native teacher Solia, who is stationed on this island, came off to the vessel in his canoe. He gave us a favourable report of the state of things amongst his people. He says the natives are kind and anxious to be instructed. Five of the more advanced act as assistants. A new house has been built for him since we were last there. The whole station exhibits an air of neatness which reflects great credit both upon the people and the teacher.

"About one hundred natives living on the island when we last called, have left for Suaeko on Mare. They were conquered in war formerly, and fled to Toka for safety: but now the gospel is taking hold of the peo-

ple, they have been invited to return to their own lands. We thus are permitted to see the fruits of the gospel springing up amongst them, causing them to overcome their prejudices, and to live in peace and goodwill with those whom they once considered their enemies. The population on this island is but small; yet as the people were so anxious for instruction, and Solia was not capable of taking a large district, he seems to be well located.

"Leaving Toka about 11 o'clock (A. M.) we stood for

MARE.

"We were opposite the principal station, Kuama, on Thursday evening. Maka, a Rarotongan teacher, came off in a small canoe. We were obliged to stand off for the night. He gave us a report of the state of the work at his station. There is not much alteration since last year. The people attend services, are exceedingly anxious for instruction, and many can read and write.

"On Friday morning, November 5th, we went on shore and met the chiefs and people, who gave us a cordial welcome. Several new plastered cottages had been erected since our last visit. We assembled the natives in the large chapel, and held a public service. We expressed our thankfulness for the good we saw doing amongst them, and gave them a word of encouragement. After service, they brought us a present of yams, sugar cane, &c. The thing, however, which surprised us most and afforded the most striking proof of their earnest desire for a Missionary was, that they have already *erected a house for his accommodation*. It is a good plastered cottage, the rooms are lofty, and the building reflects great credit upon the skill and industry of the people. It is fifty-four feet long, and thirty wide, and contains six rooms. The work has all been done by the natives, the teachers having merely superintended them. Surely a more inviting field of labour never offered itself to our notice, and the people are crying for help. A Missionary might land, occupy his house, and commence at once his labours without experiencing those difficulties which are generally consequent on first entering a new field of Missionary labour.

"There are ten natives employed at this station as assistants to the teachers. They help in the schools, and visit the villages which are still heathen. There has been no war on the island since the commencement of this favourable state of feeling towards Christianity. One half of the island is indeed still professedly heathen, but the people live in peace with their neighbours. The heathen acknowledge that the *lotu* is a good thing, but they say that they are not yet prepared to dispense with their many wives. The women are made to do all the hard work, whilst the men employ themselves in fishing or sleeping. The chiefs have many wives, and they consider it a mark of distinction. They look with wonder upon the Christian party, because they have been able to make the sacrifice on account of the *lotu*, by retaining only one wife. The teachers occasionally visit them, and there are a few amongst this party who profess to be *lotu*.

"We removed one of the teachers from this station owing to some reports detri-

mental to his character, and supplied his place by leaving Teavae and wife, Rarotongans.

"We left Kuama a little before 12 o'clock on Friday for the other Mission station on Mare, namely,

SUAOKO.

"We anchored in the bay on Saturday morning. The Samoan teacher was soon on board. He also gave a favourable report of the district under his care. The people are making rapid progress. A considerable number can read and write, and many attend the Friday meeting. All these persons profess to have abandoned all heathen customs, to have only one wife, and to conform their conduct to the strict rules of outward morality. There are fifty-six candidates for baptism, and twelve native assistants. They have also built a house for a Missionary, a neat, comfortable plastered cottage, forty-eight feet by twenty-four, and containing nine rooms. They are kind to the teacher, and regular in their attendance on the means of grace. We went on shore on Saturday afternoon. The people brought us a present of yams for the vessel. We selected Poito and wife, Rarotongans, to unite with Mika in the work at this station. They were landed on Saturday afternoon, and the people seemed pleased with the addition of another teacher.

"We had the pleasure of attending the services on the Sabbath-day. The chapel was full, and the congregation most attentive to the instruction communicated. It is highly important that the present favourable state of feeling should be taken advantage of. The teachers are doing all they can to instruct the people, but they can only carry them on to a certain point, beyond which more efficient agents are called for.

"On Monday morning, Nov. 7th, we got under weigh, and sailed for

LIFU.

"Having a fair wind, we found ourselves, about 11 o'clock, opposite to Anerewit, on the east side of the island. The wind was so strong that we could not by any possibility land opposite the Mission station. We resolved on endeavouring to effect a landing at the station where the Rarotongan teacher resided, towards the north side. It was in a deep bay, and the wind blowing in, made it very difficult for us to accomplish our de-

sign. The vessel ran in as close as possible, and we went off in the boat, taking with us the remaining Rarotongan teachers, Kakorua and his wife. We landed in safety. A large number of the people were assembled on the beach to meet us. The teacher, Pao, has a good plastered cottage, forty-two feet by thirty. They are preparing to build a large chapel, and had nearly all the wood-work in readiness. Pao came round to this side of the island shortly after the vessel left last voyage. He says that things are going on well. The people are very anxious to be instructed. The whole of the island professes Christianity, with the exception of one chief and a few of his adherents. The people were much pleased with the addition of another teacher. Things were also going on favourably at the other station under the care of Tui, the Samoan teacher. All the people who were assembled expressed a wish to shake hands with us; but we were obliged to decline the honour, being anxious about the vessel, as she was lying off and on, waiting our return. We, however, spoke a few words of encouragement to them, selected two youths to accompany us to Samoa, and then parted with our friends on shore.

"Leaving Lifu on Tuesday evening, we had to contend with contrary winds, so that we did not reach Aneiteum until Sabbath morning, Nov. 13th. We spent the Sabbath-day at Aneiteum. H. B. M. Ship the "Herald" was at anchor in the bay. Captain Denham and several of the officers attended the native services. The Aneiteumese were pleased with this act of attention on the part of the Captain. Here we parted with Mr. and Mrs. Geddie, who had accompanied us in our voyage round the islands. We left Aneiteum on Tuesday, Nov. 15th, for our next place of call,

NINE, OR SAVAGE ISLAND.

"After a tedious passage of nearly seven weeks, we reached this island on Sabbath morning, January 1st, 1854, and found the teachers all well. The old station, where Paulo is located, is in a promising state. All the people there have cast off heathenism, and profess Christianity. They refuse to join in war and other customs contrary to the *lotu*. They behave very kindly to the teacher, and supply him gratuitously with food. We

were unable to land at his station, owing to the weather.

"Laumahina, the chief who had been under instruction in Samoa, and was taken back to his own land last voyage, has been of considerable service. He has acted very consistently, and done all in his power to assist the teacher, and induce the people to embrace the truth.

"We held intercourse with the people of Alofie, the new station at which Mose was settled. Here something has been accomplished during the interval of our last visit. Most of the people had on some article of clothing, which was a public avowal of their reception of the *lotu*. On our last visit there was only one native who was not in a state of nudity, so that our attention was at once arrested by this outward change. The teacher has built a house, and they have erected a temporary chapel, in which they conduct services and schools. The attendance on the Sabbath-day averages one hundred, and twenty attend the day schools. They are making preparations for a new chapel.

"The teachers have prepared a spelling-book and hymn-book, which they put into our hands to get printed at Samoa. The teachers say the work is very difficult, owing to political circumstances. There are no chiefs who can exert any great influence amongst them. The strongest man is the greatest chief; but notwithstanding all their trials, the teachers are evidently doing good, and have a hold upon the confidence and respect of the natives. We had no teacher to leave with them, but they urged upon us the necessity of obtaining as soon as possible three more. Those districts which have no teachers are very anxious to obtain them, and now feel jealous of their neighbours who have them, and there is no doubt that if the island is well occupied by suitable men, it will tend to put an end to their petty quarrels.

"The teachers have had great difficulties thrown in their way, and have been exposed to great personal danger, owing to the proceedings of H. B. M. Ship "Calliope," Sir E. Horne. The principal facts are these:—This ship of war visited the island in November last to make inquiries respecting a shipwrecked party which had been drifted there on a raft and in boats. They lost most of

their property, but the whole party left the island having received no personal injury. It seems that when the "Calliope" was off Alofie, the natives went off in their canoes to barter with her. Some of the natives stole some hatchets, knives, &c. The natives who were on board were made prisoners, and boats were lowered, which scattered the Savage island fleet, broke some of their canoes, took one canoe on board, and fired upon the people, and wounded two men. One of the wounded party swam on shore; the other, being unable to do so, was drowned. The vessel then stood off shore, having on board about a dozen natives, who were kept as prisoners. Considerable excitement was felt by the people on shore. They said the ship had come to visit the teachers, and begged with tears that they would go and intercede with the people on board to give up their fellow-countrymen. The teachers replied that they had no connexion whatever with the vessel, and refused to go off. The Missionary ship, they said, was the only vessel connected with them as teachers. They were for some time in suspense as to their own safety. War was threatened against them and the people of the land in which they were residing, on account of the proceedings of the "Calliope." Their own people entreated them to seek refuge inland, but they refused to move. The next day they watched the movements of the vessel and went off in a canoe, but they did not reach the ship. They met, however, with a chief and his son, who had been released and put overboard out at sea; he informed them that the rest of his countrymen were prisoners on board the ship, and that they would be set at liberty the next day. They all went ashore. Early next morning they met with three persons who had been put overboard the preceding afternoon. They had been swimming all night, and came on shore early in the morning, very much exhausted, narrowly escaping a watery grave. There were nine natives remaining, and they must either have been drowned or killed by the people opposite whose beach they landed. They were put overboard when the vessel was some distance out at sea, and they would not have been able to make their own village. Two opinions are entertained by the natives as to the cause of their death.

The first is, that they were exhausted and drowned at sea; the other is, that they swam on shore at a place called Avatele, the people of which place are hostile to the Alofie people, and that they killed them as they came on shore. Be that as it may, the Alofie people made war upon Avatele, and killed three of their people, and wounded others. The man who commenced the stealing had escaped the men of war, but fell a victim to the anger of those on shore; he was sent out to sea in a canoe to perish there, a mode of punishment common amongst them. They did this because they were so angry that through his conduct their chief had been killed.

"The wife of Togia (the chief who received the teacher last voyage), as soon as she heard that her husband had either been drowned or murdered, committed suicide by throwing herself from a precipice into the sea. Thus by the conduct and mismanagement of those on board the ship of war, fifteen individuals have lost their lives, the people have been aroused to war, and great difficulties have been thrown in the way of the teachers in the accomplishment of their benevolent work amongst this people. The natives of Savage Island, we well know, are a most troublesome people on board ship, but surely to fire upon them, scatter and break their canoes and act in such a way as the "Calliope" is reported to have done, will meet with public reprobation. We hope the teachers by their prudent counsels will be able in some measure to restrain the people from further war; but when once the evil passions of an ignorant and heathen people have been excited, and blood shed, it is most difficult to restrain the contending parties.

"We landed the teachers' supplies and the four natives who had been at Samoa under instruction for some time. They were highly delighted to meet their friends. We left the island on Monday afternoon with a fair wind for our own home, Samoa.

"We reached Apia harbour, Upolu, on the 7th of January, 1854. We have cause for devout gratitude to God for what our eyes have seen and our ears have heard of the goodness and mercy of our heavenly Father to our stations in the west, and the

favour the Missionaries and teachers have experienced in their arduous work.

"The cry from the west is, 'Come over and help us.' We leave that call with the Christian church; the responsibility is with

her, and surely the call will be heard and responded to, and a band of faithful men sent out to reap the fields which are white unto the harvest."

HUAHINE, SOCIETY ISLANDS.

THE Rev. John Barff, one of the four Missionaries who in 1852 left Tahiti in consequence of the arbitrary restrictions imposed by the French Governor, has since co-operated with his father, the Rev. Charles Barff, at Huahine, in the duties of that Mission.

In the subjoined communication, Mr. J. Barff, after noticing the Missionary services held at the Station in May, furnishes a graphic sketch of the life, labours and death of a venerable Christian chief, who in his early days had been the honoured instrument in putting an end to idolatry in his native island.

A MISSIONARY ANNIVERSARY.

"On Wednesday, the 9th of May," observes the writer, under date 12th June, ult., "commenced the observance of our May meetings, by a service, during which a sermon was preached from the words of our Saviour contained in the 17th chapter of John, 2th verse, 'The world hath not known thee,' &c. From which passage was shown, 1. The deplorable condition of the world; 2. The interesting facts upon which the hopes of the world rested, 'I have known thee,' &c. &c.; and from thence the duty of the church was pointed out.

"On Tuesday, the 10th, our public meeting was held, when several speeches were made, expressive of thankfulness for many mercies experienced, and of a desire to present a thank-offering to the Lord. The old blind chief Hautia, grandfather to the ruling chief, acted as president on this as on former occasions. In his address, he spoke of all the good things the Lord had done for them during the thirty-six years that had elapsed since they first met for a similar purpose to that which he now called them together. He gave his testimony to the lovingkindness and mercy of the Lord, told them that he was now old, and should soon sleep in the dust of the earth, that perhaps that might be the last time that he should attend at such a meeting; but that he hoped they would never give up the good work, but carry it on with

increased energy and zeal. He also made a touching allusion to his many coadjutors in the work who had all fallen asleep, and remarked that he should soon be with them.

"The subscriptions amounted to the sum of 157 dollars, or £31 12s.

OBITUARY OF AN AGED CHRISTIAN CHIEF.

"P.S. 28th June. It is now my painful duty to inform you of the decease of Hautia, the president of our auxiliary society, and acting ruler for his grandson, Teururai. Little did I expect, when listening to his language recorded above, that he was so soon to realise his anticipations. He had indeed presided for the last time at our auxiliary; for he has now left the church militant for the church triumphant. His death at the present time is a serious loss to the island; the people feel that they have been bereft of a father, and a chief too, whose influence united and kept in order the people under his grandson. What may be the ultimate results of his departure, or how the people will fill the vacant office, we know not. But the Lord reigneth, his purposes will stand, and no man is necessary to his work.

"Hautia was born at the moment when one of the fiercest conflicts recorded in the traditions of these islands was yet pending. That conflict occurred at Raiatea soon after the last voyage of Captain Cook, and the battle was fatal to the greater portion of the chiefs and warriors of Huahine, and to sever-

ral of Hautia's immediate relatives. In the years 1812-14, being then acting ruler for Tearitāria, he was on Moorea (Eimeo), with the warriors of Huahine, for the purpose of reasserting Pomare's authority on Tahiti. The precious seeds of Divine truth were then beginning to bud on Eimeo, and Messrs. Scott and Hayward had already wept with joy at hearing the voice of prayer re-echoed in the valley of Hautana.

"Hautia joined Mr. Davis's class of catechumens at Papetoai, and there became sufficiently acquainted with the truth to be earnestly desirous of establishing it on Huahine. For this purpose, at the close of 1814, he exerted his influence and authority for the overthrow of idolatry and the destruction of the spirit-still, after which the natives were then mad. He met with a formidable antagonist in the person of another chief, who was determined to uphold idolatry. While, however, preparation for an attack was being made, Hautia deputed some trusty warriors to bring the gods from their temples, and to use them for fuel with which to prepare the feast that usually precedes their battles. Having done so, a message was sent informing the adverse chief of the fact, and begging to know for what he intended to fight since his gods themselves were dead. The immediate consequence of this decided step was the firm establishment of Christianity, and that without any bloodshed.

"The year after the arrival of the Rev. William Ellis and my honoured father to labour on these islands, viz., in 1819, Hautia made his public profession of Christianity by receiving the rite of baptism, together with thirteen others, the only survivor of which number is Tute, who I believe is yet engaged in the service of his Lord and Master under the superintendence of the American brethren at the Sandwich islands.

"Hautia was earnestly desirous of engaging as a teacher to the heathen, and when Mr. Ellis, together with the deputation, purposed locating native teachers at the Marquesas, while on their way to the Sandwich islands, he offered to be one of the number; and his offer was rejected solely from the consideration that it was inexpedient to remove him from the island, where he possessed an amount of influence for good which he could not acquire elsewhere.

"In the year 1835 his constancy and devotedness led the church to select him for the office of deacon, a measure the propriety of which a steady and diligent course of well-doing perfectly justified. He was a truly useful assistant to my father during the few years that he actively discharged the duties of that office.

"At the close of those few years it pleased the Lord to afflict him with a sore trial in the entire loss of sight by amaurosis. By him it was felt to be a sore trial indeed; but he was shortly induced to acquiesce in it as ordered by him who doeth all things well, and who is always gracious towards his children. Though thus incapacitated from active labour, he became more earnest in exerting an influence for good.

"That in his days of weakness he might still engage in the public services, he built a small house adjoining the chapel, so that dwelling there he might be said never to depart from the sanctuary.

"An attack of measles was the immediate occasion of his death. His end was peaceful though his departure was not without tears. On being observed by my father to weep, he was asked if he was at all anxious about the future. His reply was, 'Oh, no; I have no anxiety in regard to myself. I am happy in my Saviour. I have served him, and he will care for me.' 'Why then do you weep?' 'I weep for Huahine. I fear there are yet more troubles for the people after him gone. This is the thought that grieves me.'

"Shortly before he expired, he collected his family, and requested them to engage in prayer. They did so, commending him to the care of his gracious Saviour. As their hearts responded to the amen of their petitioner, it was answered in heaven, for the spirit was quitting its tenement of clay. It was in the presence of his God and Saviour. 'Mark the perfect man, and bold the upright; for the end of that man's peace.'

"With mingled feelings of sorrow and joy, my dear father improved the event of his death on the Sabbath following, on which occasion he communicated the above particulars. My father's is the joy of sowing and of watering also, and seeing the seal of God's approbation upon his labours. May it in some measure be mirrored also."

AITUTAKI.—HERVEY GROUP.

IN this remote and isolated spot, almost entirely cut off from European intercourse, and from which letters are received but rarely, our Missionary Brother, the Rev. Henry Royle, has, for a number of years, laboured in the Gospel with many and signal tokens of success. Of the effects which Christianity has produced on the characters and habits of its once heathen and barbarous inhabitants, we have pleasing evidence in the following notices, abridged from a communication transmitted by Mr. Royle under date Aitutaki, September, 1853 :—

“All the means of grace are invariably well attended, and on the Sabbath especially we always have our chapel crowded to excess. The riveted attention, the orderly approach to, and devout return from, the courts of the Lord’s house, bespeak the deep interest felt in the theme of the preacher. The church here continues to increase, and the members are evidently ripening in the graces of the Spirit—especially is their faith strong in that capital doctrine of the Bible, the great atonement. Their hopes are intelligent, practical, and influential. Their love is expansive and exemplified in an ever-ready disposition to serve each other in the Lord. The institutions of the Gospel are appreciated from intelligent convictions of their Divine appointment and their merciful adaptation to their spiritual necessities.

“Their love to the Holy Scriptures is manifestly on the increase. When the entire volume of the Word of God arrived in the mission barque the highest excitement prevailed among the people; and when the box was opened, and one of the Bibles held up to observation, their exclamations of joy were quite overpowering.

“Mrs. Royle has an adult Bible class conducted each Sabbath day during the intervals of service, the attendance on which averages 140. There is also a fortnightly gathering of the Christian mothers of our island to weep and pray for their offspring. These, together with our Friday meetings, afford a rich field of productive labour: here are utterances of the deepest import, while listening to which we are frequently carried back to those stirring times when ‘they that

feared the Lord spake often one to another and the Lord heard them,’ and occasions have not been rare when we have been constrained to exclaim, ‘Surely the Lord is in this place.’ Only imagine a number of young men born in heathenism, but educated under Christian influences, rising up in orderly succession to address an assembly of 800 persons of all ages and both sexes, on religious subjects, quoting largely from the Sacred Scriptures, and thus attempting with humility to ascertain the stage of progress which has been obtained in the Divine life.

“In my school labours I continue to find great pleasure. Nor have my endeavours in this respect been without their appropriate reward. They are conducted day by day without interruption—the school for adults in the early part of the morning, with an attendance of 400, and that for the juveniles at a later hour. My happiest hours have been employed in teaching the young, in directing the first springs of thought, and in endeavouring by effort and prayer to deposit in their hearts the first layers of sound knowledge. O how sweet, how sacred to memory, are those gracious companionships which have sprung up from such employments! My love for the island children sustained me during a season of great neglect from the adult population; but, for my long services to promote their best interests, my heavenly Father permits me now to reap a rich reward in that affectionate respect I everywhere meet on the island, especially from the young. In our principal school we have 500 pupils, with an efficient aid of 50 gratuitous teachers.

"It is a matter of no ordinary gratification to me to be in the receipt of very interesting communications from five dear Aitutakian youths of my own school, now engaged as evangelists among the Western and Eastern Islands of this ocean. Rupe is at Atui. I spent four months there in 1852, and had the pleasure of admitting 95 persons to church fellowship. These formed a selection from a much more numerous class of the most intelligent probationers of several years' standing. I had ample opportunities of ascertaining the high esteem in which Rupe is held by the Atuians; the aspect of the Missions was highly creditable to his zeal and devotedness. I left them with crowded Sabbath services and overflowing schools, and with a new and larger school-house nearly completed. When I left I brought with me seven pious youths to qualify them for admission into the Seminary at Rarotonga. I have a high opinion of their talents, having closely tested their fitness since their residence here. It is most gratifying to one's feelings to be surrounded by what good Mr. Knill calls sons and grandsons in the Gospel. We have another at Mauiiki, Apollo by name, from whom we have cheering intelligence, especially as to the schools. At Tana we have another de-

voted son in the Gospel; his own accounts are modest, and he laments over want of success—his name is Baleazara. We have also two amiable young Aitutakians at Eramanga. Here the king, probably one of the party who murdered our beloved friend Mr. Williams, gave his son in pledge for their safety. The letters I have indicate their high confidence in the providence of God for having placed them there with designs of mercy towards the poor Eramangans.

"Many, we have reason to know, have found our school the door of entrance to the heavenly world. Yes, we have seen genuine piety in many an early blossom rudely nipped off by the hand of death, and there will be pleasing disclosures for the friends of Missions at the great day of account. In conclusion, we thank God and take courage, counting it an unspeakable happiness to be permitted to report that on every aspect of the Missions, progress is written in legible characters. Twice seven years of untiring devotion to the highest interests of any people ought to bring some such result. We accept, therefore, with profound gratitude, the blessing meted out on behalf of our people, and ascribe all to abounding grace and mercy."

MISSIONARY CONTRIBUTIONS,

From 16th October, to 14th November, 1854, inclusive.

£ s. d.			£ s. d.			£ s. d.			£ s. d.			
M. S.	5	0	Chester.			Ebenezer Chapel, Bermondsey.			Horton Auxiliary, per Mrs. Faulkner, on account.....			
J. E., per the Record	2	0	M. Wardell, Esq.	1	0	Legacy of late Mrs.					11	0
Major and Mrs.	0	0	H. G. Harper, Esq.	0	10	Rachel Shorter,						0
Leopold Von Or-			Rev. J. Williams.....	0	16	less duty.....	27	0				
lick.....	1	0	Miss Jones.....	0	10							
Mr. P. H. Gosse, for			5 <i>l.</i> 2 <i>s.</i> 6 <i>d.</i>						Holywell Mount.			
the Mahi Kantha						Harley Street, Bow.			Auxiliary on account			
Mission.....	2	0	For the Chinese Medical			Collected by—			11			
Half profit on 2000			Mission.			Miss Mark.....			6			
Copies of "Mis-			Mrs. Elliott.....	10	0	Miss Robey.....			4			
sionary En-			Mr. J. Viney.....	10	0	Mrs. Daly.....			8			
couragements,"			2 <i>0<i>l.</i></i>			Miss Saunders.....			8			
by Rev. W. Clark-			Albany Chapel, Regent's			Juvenile Association			D. Child			
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			Sunday School, for			Holloway, Congre-			Wardour Chapel,			
			School at Shang-	5	0	gational Church,			Quarterly Sub-			
			hai.....			Sunday Schools,			scriptions, per Mr.			
						for the Native			D. Child			
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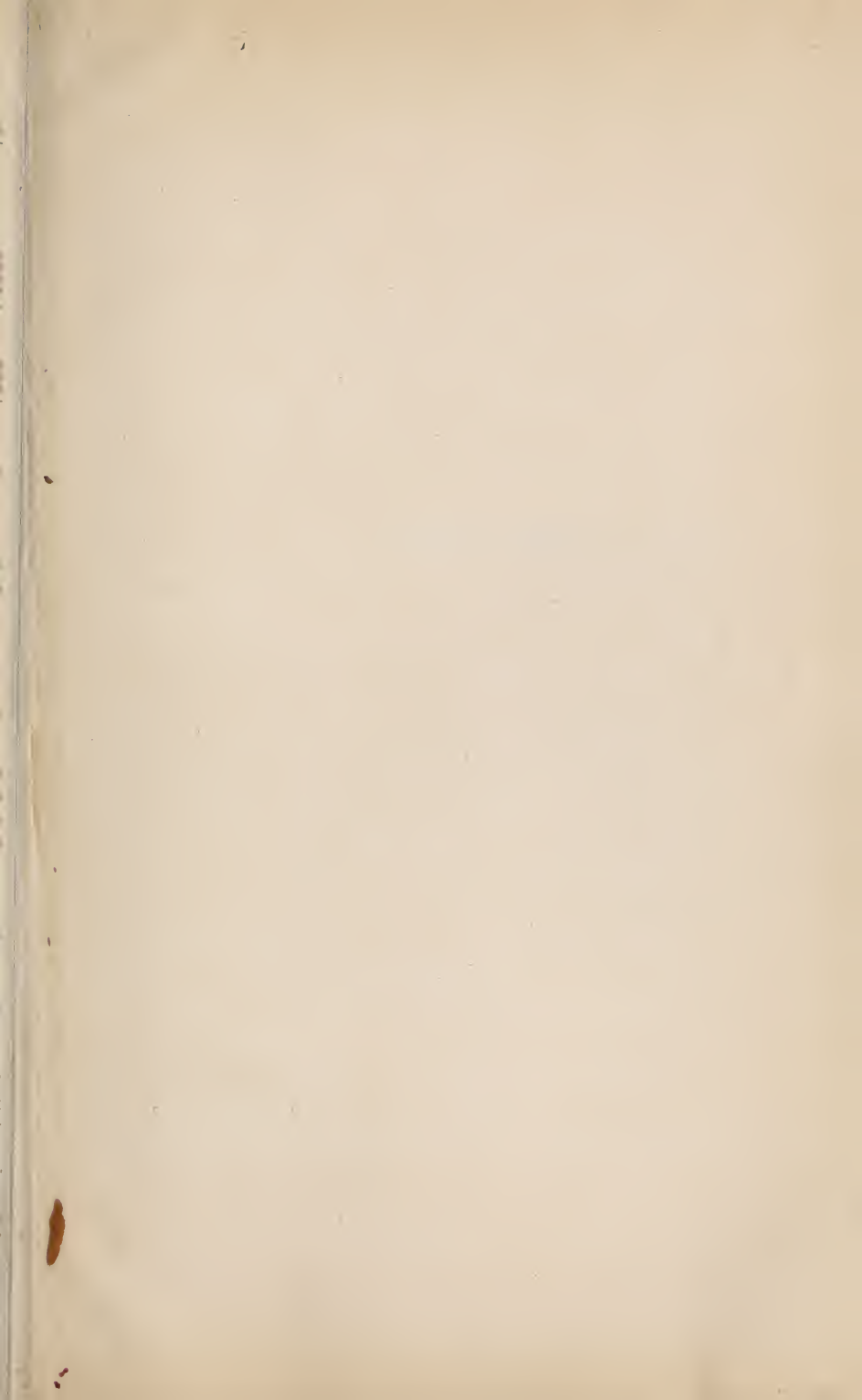
£ s. d.	£ s. d.	£ s. d.	£ s. d.
CHESHIRE.			ESSEX.
<i>Birkenhead.</i>			Auxiliary Society, per T. Daniell, Esq.
A. Y. Z., per Mrs. Leonard Simpson	5 0 0		<i>Colchester and East Essex District</i>
<i>Northwich.</i>			Witham, balance
Mrs. Carne's Box and Subscription	3 4 0		Stebbing
A Friend	2 0 0		Coggeshall
Mr. Fletcher	1 1 0		Wickham Bishops, Messrs. B. and Lt. W. Dixon
Mr. Okell	1 1 0		
Mrs. Rothwell	1 1 0		
Mr. Thomas, jun.	1 1 0		
Mrs. Willett	1 1 0		
Mrs. Leigh	0 6 0		
Collected by Mrs. Rothwell	2 8 0		
E. Livesley's Box	0 6 0		
Public Meeting	2 17 0		
Other Societies, &c.	16 0 0		
	6 6 0		
	10 0 0		
<i>Wilmslow.</i>			
Collected by Mrs. Daniel.			
Rev. Samuel Ellis	2 0 0		
Miss Ellis	0 10 0		
Miss P. T. Ellis	0 5 0		
Master A. T. Ellis	0 5 0		
Mrs. Crewdson	2 2 0		
Mrs. Biekham	1 0 0		
Mrs. Keyworth	0 10 0		
Mrs. Ball	1 1 0		
Mr. Jenkins	2 2 0		
Mrs. Smith	2 0 0		
Mr. and Mrs. Hough	5 0 0		
Mrs. Somerville	0 10 0		
Miss Somerville	0 5 0		
Mrs. R. Crewdson	1 0 0		
Miss E. Hickson	4 4 0		
Mrs. Rogers	0 10 0		
Mrs. Daniel	0 10 0		
Mr. Bannatyne	1 0 0		
Collected by Miss and Master Smith	2 10 0		
	23l. 4s.		
CUMBERLAND.			
<i>Cockermouth.</i>			
Collection	4 7 5		
Public Meeting	3 5 7		
Collected by Mrs. Muscitt	1 12 0		
Miss Brown's Missionary Box	0 18 0		
Miss Haugh	0 2 6		
	Exs. 5s. 6d.; 10l.		
<i>Keswick.</i>			
Collection	1 0 0		
A. Fisher, Esq.	1 0 0		
	2l.		
DERBYSHIRE.			
<i>Derby.</i>			
Auxiliary.			
Victoria Street Chapel,			
Rev. J. Gawthorn.			
Collections	42 0 11		
Ladies' Branch,			
Collected by—			
Miss Denstone	4 15 6		
Miss Trafford	0 3 0		
Miss Brown	2 15 10		
Miss Pike	2 17 4		
Miss Tomlinson	4 19 8		
Miss Arabella Pike	3 17 8		
Miss Brentnall	3 3 4		
Miss Shaw	1 15 2		
Master Shillitoe	1 8 4		
Sunday School, Classes of—			
Miss Pike	2 8 0		
Miss Tomlinson	1 1 0		
Miss Arabella Pike	1 1 0		
Mr. T. Corbin	1 1 0		
Collected by H. Ward	0 10 0		
Junior Classes in Girls' School	1 1 3		
Mr. Harkness	1 16 0		
Junior Classes in Boys' School.			
Half the proceeds of the Female Missionary Working Society for China From Chester Place Chapel	1 11 0		
London Road Chapel			
Rev. H. Ollard.			
Total amount of Subscriptions	41 5 0		
	Exs. 6s. 6d. 133l. 18s. 1d.		
Repton.			
Collection	2 16 11		
Mr. Wright	1 9 4		
F. Jones' Missionary Box	0 4 7		
	4 10 10		
Less Expenses	0 2 0		
	4 8 1		
Barrow.			
Collection	2 0 0		
Mr. Sale	1 10 0		
Miss Coslip's Missionary Box	0 8 0		
	3 18 2		
Less Expenses	0 2 0		
	3 15 5		
Little Eaton, Col-			
lection	0 17 0		
By Rev. J. Gawthorn	1 11 7		
Less Expenses	0 2 6		
	1 0 1		
	144 7 8		
Matlock Bath.			
Collection	3 4 0		
Subscriptions, per Miss Skidmore.			
Rev. W. Tiler	5 0 0		
Mr. Staley	1 0 0		
Mr. Richard Walker	0 6 0		
Miss Wheatcroft	0 5 0		
Mrs. Hodgkinson	0 4 6		
Mrs. Stone	0 4 4		
Mr. Tophis	0 4 4		
Mr. Dakin	0 4 4		
Mr. Jos. Boden	0 4 4		
Miss Skidmore	0 4 4		
Mr. Parker	0 1 6		
Mrs. Aughtie	0 1 1		
Mrs. Booker	0 1 0		
By H. Booker	0 5 0		
A Friend	0 2 6		
By Miss Smith	1 0 0		
	12l. 13s.		
DEVONSHIRE.			
<i>Barnstaple, per Z. C. Stiff, Esq., on account</i>	21 0 0		
<i>Brixham, Collection,</i>			
less 5s. 6d. expenses	2 0 0		
<i>Chulmleigh.</i>			
Collection	1 11 8		
Boxes.			
Miss Norrington	0 4 4		
Miss S. Brooks	0 4 0		
	2l.		
<i>Oakhampton.</i>			
Collection	2 12 0		
Annual Meeting	5 14 5		
Collected by—			
Miss Philip	1 6 2		
Mrs. Treveling	1 9 0		
Mrs. Seymour	2 12 3		
Mrs. Pitts	0 4 0		
John Pearce, Esq. (A.)	1 0 6		
Mr. Henry Newton (A.)	1 0 0		
Missionary Boxes.			
Mr. Moase	1 0 5		
Mr. Treveling	0 4 0		
Mr. Seymour	0 1 2		
Mr. Pitts	0 1 3		
	Exs. 9s. 4d.; 16l. 18s. 8d.		
Totness.			
Collections	6 13 7		
Collected by—			
Miss E. Andrews	3 2 10		
Mrs. Armstrong	1 7 0		
Mrs. Pulling	0 8 3		
Master Hoskin	0 5 3		
Miss Churchward	0 4 0		
Mrs. S. Hill	0 3 0		
Miss Stumbles	0 2 0		
Miss Jane Derry	0 1 4		
Juvenile Association	2 15 1		
Collected at Public Meeting of the			
above	0 13 11		
	Exs. 11s. 5d.; 15l. 6s.		
DORSETSHIRE.			
<i>Beaminster.</i>			
Collection	5 0 8		
Mrs. Brown	1 0 0		
Mr. J. Chubb	1 0 4		
Mary Moore	0 13 2		
	7l. 14s. 2d.		
<i>Corfe Castle</i>	1 12 4		
<i>Maiden Newton</i>	1 2 0		
<i>Swanage.</i>			
Missionary Boxes	6 11 8		
Public Meeting	2 13 4		
	9l. 5s.		
<i>Weytown</i>	1 10 0		
DURHAM.			
<i>Durham.</i>			
Clay Path Chapel.			
Collections	4 11 4		
Public Meeting	3 3 0		
Juvenile Society (£3 to be appropriated to the support of a girl in Mrs. Porter's School, Madras, called Jessie Matheson)	5 3 1		
W. Hay, Esq., Sunderland, for the support of a girl in do, called Jane Cowland	3 0 0		
Mrs. Clemens Gowland, ditto for ditto, called Isabella Hay	3 0 0		
Mrs. Darling	0 10 0		
Mr. Day	0 12 6		
Mrs. Gibson	1 0 0		
Rev. Samuel Goddall	0 10 0		
William Green, Esq.	2 0 0		
Miss Green	1 1 0		
Miss Hoggett	0 10 0		
Mr. Morton	0 10 0		
William Shields, Esq.	0 10 0		
Mrs. Waddingham	1 0 0		
John Ward, Esq.	1 1 0		
Smaller Sums	0 15 0		
Collected by Miss Blackett	0 6 4		
Mr. William Bradford	0 10 0		
Miss Mary Forster	1 8 0		
Mrs. Forster	0 19 0		
Miss Gibson	0 4 4		
	Exs. 55s. 6d.; 36l. 14s. 7d.		
ESSEX.			
Auxiliary Society, per T. Daniell, Esq.			
<i>Colchester and East Essex District</i>	53 19 1		
Witham, balance	14 7 7		
Stebbing	40 9 3		
Coggeshall	33 11 3		
Wickham Bishops, Messrs. B. and Lt. W. Dixon	40 0 0		
	182 7 2		
Including 102l. 6s. 8d. acknowledged last month.			
<i>West Mersea, by Mr. J. B. Harvey</i>	2 5 0		
GLOUCESTERSHIRE.			
<i>Cheltenham, G. Freeman, Esq., for a Student in the Calcutta College</i>	40 0 0		
HAMPSHIRE.			
<i>Fareham Missionary Boxes</i>	2 7 3		
<i>Stockbridge.</i>			
A Friend	1 0 0		
HERTFORDSHIRE.			
<i>St. Albans, collected by Mrs. Cherry, for the Native Teacher in Samon, Frederick Henry Cherry</i>	3 0 0		
ISLE OF MAN.			
<i>Douglas, per Mr. T. Richards</i>	20 1 8		
KENT.			
<i>Belvedere, Erith (Sir C. E. Eardley, Bart.)</i>			
Collection at Missionary Meeting	8 0 0		
Margate.			
Per F. W. Cobb, Esq.			
Zion Chapel.			
Collection	5 11 4		
Rev. C. Bird	0 10 6		
Mr. Beckett	0 10 6		
Mr. Soper	0 10 0		
Mrs. White	0 5 0		
Missionary Boxes	7 17 5		
Monthly Prayer Meetings	6 19 2		
Sunday School	1 6 6		
Public Meeting	7 11 8		
For Rev. W. Gill's Rarotonga Translations	3 4 6		
	Exs. 18s. 6d.; 33l. 8s. 1d.		
<i>Cecil Street Chapel.</i>			
Collections	4 7 10		
Monthly Prayer Meetings	1 8 5		
By Sundry Persons	3 7 6		
Missionary Boxes	2 14 10		
	11l. 18s. 7d.		
F. W. Cobb, Esq., for a Scholar in Calcutta College	8 0 0		
	53 6 8		
LANCASHIRE.			
East Auxiliary Society, per S. Fletcher, Esq.	125 0 0		
West Auxiliary Society, per S. Job Esq.	230 0 0		

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
<i>Chorley.</i>		LINCOLNSHIRE.		United Public Meeting (less Expenses, 2l. 7s. 6d.)		Newcastle-on-Tyne.	
Hollinshead Street Chapel.		<i>Brigg.</i>		11 12 6		Auxiliary.	
Collected by Mrs. Baker.		Collected by—		80 16 8		Per D. H. Goddard, Esq.	
Mrs. Ayers	0 4 4	Mrs. W. Cressey	2 5 0	King Street Chapel.		Collections.	
Mrs. Baker	0 5 0	Miss Jimima Bennett	1 2 8	Annual Subscriptions.		Chester-le-street,	
Mr. O. Morris	0 7 2	Mary Carral	0 13 6	Mr. Hagger		Rev. C. Pedder	6 10 0
Mrs. Turner	0 4 4	Robert John Cressey	0 5 0	Mr. Perry		St. James' Chapel,	
From Mrs. Baker's		Arthur M. Ball	0 13 4	Mrs. Edwards		Newcastle, Rev. E.	
Girls' Class	0 12 0	John and Patty Sergeant	0 2 2	Mrs. Bunting		A. Redford	20 0 0
Collected by Mrs. Greenhalgh.		Miss Barratt	0 8 7	Mrs. Cordeux		Tatill Stairs, Ditto	
Mr. John White	0 3 0	Missionary Basket	1 16 10	Quarterly Subscriptions.		Rev. A. Reid	8 1 6
Mr. Jas. Forrest	0 3 0	Juvenile Work	2 0 7	Per Miss Bunting		West Clayton Street,	
Mr. R. Greenhalgh	0 4 4	Sunday School	1 5 6	Per Miss Betts		Rev. G. Steward	13 11 1
Mr. John Berry	0 1 0	Three Collections	9 19 9	Missionary Box, per Mrs. Hensman		Blacket Street, Ditto	3 19 7
Mr. W. White	0 1 0	<i>Cadney.</i>		Sacramental Offerings for Widows' Fund		After Public Meeting	10 8 0
Mrs. Greenhalgh's Class of Girls	1 1 4	Collection	1 1 10	Collection		Juvenile Ditto	2 18 4
Miss S. Berry's ditto	0 3 5	Miss Evison's Box	0 15 9	20l. 13s. 9d.		Hayden Bridge, Rev. W. Swan	3 0 0
Miss M. Heyworth's ditto	0 11 10	Gainsborough, per Mr. W. Cook	12 0 0	Oundle, Collection		Ryton, Rev. D. Wilson	1 18 0
Missionary Collection	3 3 11	Lincoln	25 2 0	Mr. G. Jelley, for Hos-low, Chinese Student at Hong Kong		Winlaton, Rev. H. Hustwick	0 16 1
Exs. 13s. 2d.; 6l. 13s.		Long Sutton	25 4 0	Peterborough.		Felling, Rev. J. Wood	0 15 0
<i>Durwen.</i> Belgrave Square	09 4 0	<i>Spitsby.</i>		Collections		Horley-on-Tyne, Rev. J. Rayne	1 4 6
		Mr. J. H. Bourne	1 0 0	Public Meeting		Less Expenses	4 17 0
		Mrs. Bourne	1 0 0	Subscriptions.			76 10 10
		Mr. George Bourne	0 10 0	T. White, Esq.		OXFORDSHIRE.	
		Mr. B. Bennworth	0 10 0	Mr. T. Rowell		<i>Henley on Thames.</i>	
		Mr. B. Harrison	1 0 0	Mr. W. Vergette		Collected by Miss White, for the Native Girls	
		Collected after Sermons and Public Meeting	7 17 9	Mr. Lound (D.)		Louisa Jay and Susanna Rowland	
		Missionary Box, for the "John Williams," by Three	0 17 0	Mrs. Ellis		Oxford, George Street Sunday School	
		Exs. 8s. 3d.; 12l. 8s. 9d.		Rev. A. Murray		6 14 0	
		<i>Alford.</i>		Boxes.		RUTLANDSHIRE.	
		Collections	5 18 9	Mr. White		Ketton	
		Less Expenses	0 9 0	Mr. W. Vergette		2 3 0	
			5 9 9	Arthur Caster		SOMERSETSHIRE.	
		<i>Welton.</i>		Exs. 35s. 6d.; 21l. 4s. 2d.		<i>Bath Auxiliary Society, per W. T. Blair, Esq.</i>	
		Collections	4 0 1	Weedon		120 14 8	
		Missionary Box	0 7 0	Welford.		<i>Bristol Auxiliary Society, per R. Ash, Esq.</i>	
		Less Expenses	4 7 1	Collection		800 0 0	
			0 3 0	Young Men's Association		<i>Taunton, North Street Sabbath School</i>	
		MIDDLESEX.		Female ditto		14 0 4	
		Uxbridge, per Mr. S. H. Collins	47 0 10	21l. 5s. 1d.		Paul's Meeting, on account	
		NORFOLK.		<i>Wellingborough.</i>		12 15 0	
		Wymondham, A Friend, by Rev. J. Anderson	2 0 0	West End Chapel.		STAFFORDSHIRE.	
		NORTHAMPTONSHIRE.		Per Mr. John Brown.		<i>Cheadle.</i>	
		Creation, on account	5 0 0	From the Young Ladies at Miss Renals' School to the Rev. Mr. Hall's School at Madras		Missionary Boxes.	
		Kilsby	2 5 4	Missionary Boxes.		Ann Pratt	0 17 2
		<i>Northampton.</i>		Miss Jordan		Mary Bowring	0 5 0
		Commercial Street Chapel.	1 1 0	Misses M. A. and E. Leete		Edward Lowndes	0 4 3
		Mr. P. Adkins	0 10 0	Miss Julia Brown		Annie Byrd	0 1 3
		Mr. J. P. Adkins	0 10 0	Miss M. A. Mathews		Lilly Hargreaves	0 2 5
		Mr. W. Adkins	0 10 0	Collection		Sunday School Children	1 1 5
		Miss Adkins	0 10 0	Collected by Miss Renals		Missionary Prayer Meeting	0 6 3
		Mr. Dafford	1 1 0	Ditto, by Miss Leetes		Collected by—	
		Mr. Grundy	1 1 0	Wollaston, Mr. J. Ward		Miss Milward	0 9 6
		Mr. Mumford	1 1 0	25 0 0		Miss Horn	1 16 0
		Rev. E. T. Prust	5 5 0	NORTHUMBERLAND.		Exs. 6s. 1d.; 7l. 7s. 2d.	
		Ditto, for the Madras Institution	10 0 0	<i>Berwick-on-Tweed.</i>		<i>Handsworth.</i>	
		Mr. Parker	0 10 0	Collection at Independent Chapel		The Family of the late Mr. Robert Boyle, for the Orphan School at Bellary	10 0 0
		Mr. Walker	1 1 0	Collection at Golden Square U.P. Chapel		Boys' Sunday School	2 0 0
		Mr. S. Walker, Jun.	0 10 0	Mr. R. Dodds (A.)		Girls' Ditto	2 16 3
		Smaller Sums	4 13 9	Collected by G. W. Dodds		Mr. Isaiah Richard's Pupils	5 3 0
		Missionary Boxes	11 0 0	Mr. R. Armstrong		For Orphans at Bellary and Native Female Mary Richards	
		Sunday and Infant Schools (for Mission School, Madras)	6 10 1	Norham			
		Collections	24 0 0	19l. 1s. 1d.			
			69 4 2				
<i>Churchtown.</i>							
Anniversary	5 0 0						
LEICESTERSHIRE.							
<i>Higham on the Hill.</i>							
Mr. J. Frith, for China	1 1 0						

Boxes, Cards, and Subscriptions.		£ s. d.	Carr's Lane.		£ s. d.	Miss Flower.		£ s. d.	Widow Ball.		£ s. d.
Miss L. Briggs		1 12 1	Produce of Collectors' Books		17 5 10	Miss Chester		1 0 0	A Friend		0 4 4
Miss H. Cope		0 6 0	Ditto of Missionary Boxes		31 1 1	Miss Shillivant		1 0 0	S. A. Hildgate		0 2 2
Mrs. Hammond		1 8 0	of Servants		14 10 0	Mrs. H. J. Manton		2 5 0	A Friend		0 0 3
Miss M. Hammond		2 0 0	ditto		3 0 0	Mr. H. J. Manton		2 5 0	Servant Girl		0 4 7
Jos. Hall, Esq. (A.)		0 4 4	Mr. John Freeth		3 0 0	Eleanor Horton		0 12 0	Mrs. Sparc		0 7 4
Miss H. Hargreaves		0 10 0	Mr. John Freeth, jun.		2 0 0	Ebenezer Girls' Sabbath School, for		10 0 0	Master Norman		0 8 3
Mrs. Holden		0 10 0	Mr. B. Hudson, jun.		0 10 0	named Sarah		10 0 0	Charles Tomlinson		0 11 0
Miss E. Lewis (A.)		0 10 0	Mrs. Lee		2 2 0	Mansfield Glover		10 0 0	Friend to Mission		0 5 0
Mrs. Parish		0 10 6	but		1 11 6	Ebenezer Girls' Sabbath School, General Purposes		0 6 8 4	Rev. W. Salt		1 0 0
Miss Parish		0 4 6	Mr. Collins		2 2 0	Ditto Day School		0 10 6	A Friend		0 2 6
Master Palmer		0 4 6	Mr. Aus. Baily		1 0 0	Ebenezer Boys' Sabbath School, for Native Teacher named Charles		10 0 0	Public Collection		5 0 7
Miss S. Plows		1 2 0	Thos. Beily, Esq.		10 0 0	Glover		10 0 0	Exs. 12s.; 12s. 10s. 11d.		6 7 9
Miss M. Thomas		0 10 0	The Treasurer		5 0 0	Ebenezer Girls' Sabbath School, General Purposes		1 0 0	Less Expenses		17 3 11
Miss Agnes Welch		0 11 0	Thos. Hickling		5 0 0	Collected by Messrs. H. J. Manton and E. Hardy, for Native Teacher named Robert Alfred Vaughan		12 8 6			603 2 8
Wootton, Master G.		1 3 1	Ditto, special for China		5 0 0	Mrs. Lowe, for Native Teacher named James Hill		10 0 0	Free Church Collection		2 13 4
Public Meeting		3 8 2	Richard Parry, Esq.		3 0 0	Mr. Holloway's Missionary Box		1 0 4	Collected by Mrs. Cornwell		0 18 0
Exs. 30s.; 34s.			Rev. T. K. Barker		2 2 0	Master Paterson's Missionary Box		1 0 6	Mrs. Cornwell's School Room Missionary Box		0 15 2
			Mr. Messor Rogers		1 1 0	Mr. John Taylor		1 2 2	4s. 6s. 6d.		
			Mr. Longearbe		2 0 0	Miss Rathbone		0 5 0			
			Mr. Edward Barnett		2 2 0	Collections, Sabbath Day		30 3 6	Bird Bush.		
			Henry Wright, Esq. (A.)		5 0 0	Ditto, Monday		2 17 0	Collected		
			Ditto (D.)		5 0 0	Exs. 61s.; 139s. 8s. 6d.			After Sermons by Rev. E. Edwards		3 2 1
			Mr. Thos. Short, jun.		0 2 6	Highbury Chapel.			By Miss Matilda Gould		0 15 6
			A Friend		0 2 6	Collections		10 10 5	Boxes.		
			Mr. & Mrs. Pinson		2 6 0	Boys' School		0 15 0	Rev. C. Harrison		0 7 2
			Mr. Edward Bull		2 0 0	Girls' Ditto		1 12 10	Mrs. Smith		0 7 6
			Mr. Porgham		1 0 0	Mrs. Corn		1 1 0	Mrs. W. Troubridge		0 4 6
			Mrs. Truman		0 10 0	19s. 10s. 3d.			Mrs. Middle		0 2 4
			Mr. Harris		0 6 0	Legge Street Chapel.			Master Lush		0 2 0
			Mr. & Mrs. E. Piercy & Sons		2 10 4	For the Native Teacher John Bruce		10 0 0	Miss Hannah		
			Mr. & Mrs. Perkins		0 10 0	Mrs. Loveridge		1 0 0 0	Mitchell		0 2 0
			"Rain for the Poor"		4 8 0	Mr. G. Cowell		0 10 0	School Box		0 6 2
			"I will make the places round my hill a blessing," contributed by a few young friends		5 0 0	Mr. Cornfield		0 5 0 0	5s. 10s.		
			"The sacrifice of thanksgiving"		10 0 0	Boxes.			Bradford.		
			For Native Teacher J. A. James		10 0 0	Rev. W. Gear.			Mr. K. Harris, Treasurer.		
			Miss James		1 0 0	Collected by—					
			Mrs. Thomas Avery		2 2 0	Mrs. Gear		4 17 4			
			John Graham, Esq.		10 0 0	Mrs. Harris		3 8 8			
			Rev. R. W. Dale		1 1 0	Mrs. Edw. Harris		1 19 8			
			ditto		0 10 6	Mrs. Wilton		1 12 3			
			Teachers of Carr's Lane Girls' Sun-day School		3 10 6	Miss Green		3 3 6			
			Scholars of ditto		8 11 2	Mr. Ekernan		0 10 0			
			Ditto Bible Class		0 0 0	Felicite Working					
			Ditto Day School		0 8 1	Meeting, for Mrs. Porter's School		1 5 0			
			Ditto Infant School		0 5 3	Thank-offering Boxes		2 18 0			
			Teachers of Carr's Lane Boys' School		14 4 0	Sabbath Day Collection, per Rev. J. Edmonds		17 18 0			
			Senior Bible Class		3 18 11	Sabbath School					
			Other Classes		4 4 11	Girls' Box		0 17 7			
			Garrison Lane Sun-day Schools		4 14 8	Ditto ditto, Boys'		0 16 3			
			Collections after Services at Carr's Lane Meeting		203 17 0	For Native Boy, R. Harris, in Bangalore		3 0 0			
						Exs. 6s.; 42s. 6s.					

Annual Subscriptions.	£ s. d.	Leeds District, per S. Hick, Esq., on account	£ s. d.	Dolgelly, T. Davies, Esq., Church Street, Subscrip- tion for Five Years	£ s. d.	CANADA. Montreal, per Rev. Dr. Wilkes, Collec- tions at Prayer Meeting, additional	£ s. d.
Mr. Gummer	0 10 6		141 0 0		100 0 0	1 10 0	
Mr. Card	0 10 6						
Mrs. Card	0 10 6						
Mr. T. Griffin	0 10 6						
Rev. W. H. Ayles	0 10 6						
Mr. Bonnett	0 5 0	For Mrs. W. Porter's					
Mr. Carter	0 5 0	School, Madras	21 0 0				
Mr. Hatch	0 5 0	For Mrs. Sargent's					
Mr. Hinder	0 5 0	School, Bangalore	18 0 0				
Mr. Whitlock	0 5 0	For Mrs. Buyer's	10 0 0				
Seven Annual Sub- scribers of 2s. 6d.	0 17 6	School, Benares	100 0 0				
Donations from Reformed Wesleyans.		Wakefield District. Per J. Northorp, Esq. Anniversary Services. Collections.		Collection after Ser- mon	2 10 1	Mrs. Cox	0 10 0
Mr. Sworn	0 5 0	Zion Chapel	14 7 3	Ditto, after Public Meeting	3 2 7	A Friend to Missions	1 10 0
Received in Small Contributions	0 6 0	Salem Chapel	6 4 3	Ditto, by a Well- wisher to Mis- sions	1 0 7	A Friend, R. V.	0 10 0
Collection after Public Meeting	4 12 0	Public Meeting	6 4 0	Collected by Mrs. Treweeks	1 6 0	A Friend.	0 4 0
13s. 5s. 6d.		Proceeds of Mis- sionary Breakfast Collection after Breakfast	12 18 1 1 17 8	Missionary Boxes.		For Widows' and Orphans' Fund.	
Scott's Lane Chapel.		Special Contributions for China at Public Breakfast.		Miss Simons	1 10 0	Collection at Com- munion, Jan. 4, 1852	0 13 6
Collections	8 7 0	Thomas Perkin, Esq.	5 0 0	Mrs. Miller	1 2 3	Ditto, Jan. 2, 1853	1 10 6
Sunday School, Chil- dren's Missionary Box	4 1 0	Miss Shaw, Porto Bello	5 0 0	Mrs. Perkins	0 9 6	Ditto, Jan. 1, 1854	2 2 0
Mr. Chubb (A.)	1 1 0	William Shaw, Esq., ditto	5 0 0	Miss E. Evans	0 6 0	7l.	
Mr. Payne, for a Teacher at Cadda- pah, to be called		Isaac Briggs, Esq.	5 0 0	A Friend	0 8 0	CALCUTTA.	
Charles Payne	10 0 0	Collection after An- nual Sermon	7 8 9	Master T. Thomas	0 5 5	Cooly Bazar, Church, and Congregation, by Rev. E. Storrow	300 0 0
23l. 9s.		Exs. 135s.; 64l. 5s.		Master R. Pratt	0 4 1	From G. Brown, Esq., Executor of late Rev. G. Mun- dy, being in part payment of Mr. M.'s legacy of 2500 rs. to the So- ciety	2000 6 0
WORCESTERSHIRE.		Pontefract. Collections after Sermon and Pub- lic Meeting	8 1 2	Exs. 11s. 10d.; 12l.		Rupees 2300 0 0	
Blockley	4 0 0	Missionary Box	0 11 2	SCOTLAND.		AMOY.	
YORKSHIRE.		Luke Howard, Esq.	5 0 0	Banff.		For Mrs. Young's School.	
Bradford, J. Raw- son, Esq., Second Remittance, on account	60 0 0	Exs. 25s. 6d.; 12l. 6s. 10d.		Congregational Church Mis- sionary Association.		D. C.	
Halifax District.		Knottingley, Anni- versary	7 0 0	Rev. J. Murker, A.M.		By sale of Gutta Percha and other Articles sent out by Miss Dryden	23 93
Per J. Baldwin, Esq.		Brotherton, ditto	2 0 0	Macduff District, including 4l. from Miss Mitchell, and 1l. from R. Adam, Esq., for Female Education	22 5 1	By ditto of Box of useful and Fancy Articles sent out by Miss Heude- boure	71 76
Brighouse Chapel.		Flockton.		Portsay District	3 10 0	Interest from the Oriental Bank	42 0
Collection	16 10 10	Collection	0 17 0	Dunf. District, in- cluding 1l. from the Right Hon. the Earl of Fife, and 1l. from Sheriff Gordon of Banff, and 1l. from an unknown "Friend"	10 4 11	Rev. W. Buns- Amoy (D.)	5 0 0
Collected by Mrs. Allatt	7 19 0	Missionary Boxes	0 17 0	36l.		Sale of a common Clock	1 50 0
Ditto, by Mrs. At- kinson	8 18 6	12. 14s.		Dunse, South U. P. Church, for Bibles to China	2 5 0	Sale of Remnants belonging to va- rious Boxes of Fancy Articles	1 93 0
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